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# CLASSICAL WEEKLY

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HENRY T. ROWELL  
YALE UNIVERSITY, NEW HAVEN, CONN.

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## COMING ATTRACTIONS

### JANUARY 21—1 P.M.

WASHINGTON LATIN CLUB

Raleigh Hotel, Washington

Speaker: Dr. John Flagge Gummere, William Penn Charter School, Philadelphia

### FEBRUARY 1

Last day for submitting applications for fellowships in the American Schools of Classical Studies. Regarding applications for the American Academy in Rome, address Dr. Roscoe Guernsey, 101 Park Avenue, New York; for information on the American School at Athens, address Professor Sidney N. Deane, Smith College, Northampton, Massachusetts.

### FEBRUARY 18

NEW YORK CLASSICAL CLUB

Casa Italiana, Columbia University

### APRIL 7-8

CLASSICAL ASSOCIATION OF THE MIDDLE

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### JUNE 28-AUGUST 4

SUMMER SESSION, AMERICAN SCHOOL OF  
CLASSICAL STUDIES

Athens

Director: Professor Louis E. Lord, Oberlin College

### JULY 3-AUGUST 11

SUMMER SESSION, SCHOOL OF  
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Rome

Director: Professor Henry T. Rowell, Yale University

## REVIEWS

### Teaching and Scholarship and the *Respublica*.

By FRANZ SCHNEIDER. Pages 86. Pestalozzi Press, Berkeley 1938 \$1.25

Education in a democracy should show "spiritual militancy" and should emphasize the power of creative thought. Its highest duty is "to make us conscious of this power of thought, to keep alive the urges, visions, and ideal concepts of mankind's best" (6).

Education must teach an intelligent subordination to the common good, must cherish the best visions of the people and must guard democratic ideals. It must give the mind of the individual a sense of fairness and breadth of sympathy in his contacts with his fellow men, whether of his own nation or of other nations. The world itself is but a larger melting-pot "which ultimately will have to come together in amity and understanding if there is really sense in calling man a sentient being or *homo sapiens*." In bringing about this "consummation devoutly to be wished," education, with energizing, spiritualizing and dynamic power, must play a leading role.

The teacher, and especially the liberal arts college teacher, occupies a strategic place in ministering to the higher mental and spiritual needs of the time. He holds a key position as the truest source of inspiration and guidance in the confusion that pervades the thought of the era in which we live.

For the most part, students do not attend college for an education in the highest sense, but for practical and selfish reasons. It devolves, then, upon the teacher, while not neglecting the practical needs of the students, to awaken their higher thoughts and ideals. In an attempt to do this, the teacher must not limit himself to the narrow confines of the subject listed in the curriculum, as too many do, but must foster in the minds of students ideas of national and international fairness, and goodwill to all mankind.

It is when the commentator, himself a German-born professor of German in California, ventures to evaluate the contributions of those who teach in various fields that we find him most complimentary to readers of *CLASSICAL WEEKLY*. He rates professors of philosophy very high in their conception of civic duties; those who teach mathematics and the natural or social sciences are potent for great good, but are likely to bury themselves in fruitless theorizing or research; modern language departments are often neglectful of their opportunities. The guild who teach Greek and Latin, however, win his ardent praise. Even for us he has a word of advice. We are not to overlook our important duty of breeding in young Americans a respect for language as one of mankind's greatest achievements and as the only means of improving the art of creative thinking.

One cause of failure to realize the best possible results from able teachers is the premium that some colleges place on "productive scholarship." Many teachers who would otherwise be active in disseminating the doctrine of the higher citizenship are constrained to devote their major energies to writing books. Professor Schneider pays tribute to the work of the high school teacher and the enormity of the task that confronts him. He pleads for better cohesion between the high school and the liberal arts college, and for the initiative to be taken by the latter.

While the book is, for the most part, written from the viewpoint of the college teacher, it contains much of value for the teacher in high school or the grades. Any teacher, for having read this book, should have a keener sense of responsibility and a keener realization of the opportunity of sharing in the work of raising his fellow men to higher ideals and a loftier spiritual plane.

W. J. BEGGS

SOUTH HILLS HIGH SCHOOL, PITTSBURGH

### **The Potamic System of the Trojan Plain.**

By A. D. FRASER. Pages 77, 5 maps. Jamieson Book Store, Charlottesville, Virginia 1937 \$1.

This handy little book contains more than the title implies for the author has condensed in a few pages epitomes of many topics: the Homeric Question, the site of Troy, observations of early travellers, location of the Greek camp, and the river system of the Plain. The greater part of the book is devoted to the exegesis of verses in the *Iliad* which refer to the Skamandros and the Simois. The maps of Pope, Wood (1750), Le Chevalier (1786), Spratt (1840), and the British Admiralty Chart, not readily accessible for many, are included here.

The first and sixth chapters seem of most interest and importance. In the former (1-6) from first-hand observation the author describes the Trojan Plain and

its numerous watercourses, some dry, some with water, others that appear to be flooded in the rainy season. In Chapter VI, *The River-System of the Plain* (21-27), the stream-beds are described from west to east: the Bunarbashi, Mendere (Scamander), Kalifatli Asmak, the In Tepe Asmak, and the Dumbrek (Simois).

The author locates the Greek Camp at its traditional site between Sigeum and Rhoeteum, and accepts the equation of Troy with Hissarlik on the basis of the archaeological evidence. Apart from topographical considerations, Hissarlik alone, by reason of its material remains, merits the award. If we grant to the composers of the *Iliad* a "slight degree of poetic license," he says, nothing clashes with the identification of Hissarlik as the site of Troy (12). Agreed, but one may question the use of "slight" in the quotation above.

Dr. Fraser thinks that the period of composition, in which the material of the *Iliad* was acquiring its poetical dress, was one of centuries; the "world of Homer is essentially the world of the Late Bronze Age in Greece and Asia Minor," yet the *Iliad* contains references to things as late as the eighth and possibly the seventh century B.C. (68-69). Hence it is not surprising to find complexities and seeming contradictions in the descriptions of the river system of the Trojan Plain (20).

However, in Chapter X, *The Specific Situations* (42-62), the author discusses those passages which refer to the position of the Trojan rivers. Three references indicate that the Scamander flowed on the west of the Plain (earlier part of Book V, and Books VI and XI). "This represents the true position of the river as it was in the Late Bronze Age, or at any rate as it was known to the earliest generation of saga-men. . . ." (47).

I wonder if one may be justified in making the foregoing statement. When were these three passages first introduced into the Epos, or used in connection with Troy? And what did the earliest "saga-men" actually know about the terrain of the Troad? Incidentally the author earlier admits that there are now no criteria for dating any of the numerous stream-beds cut in the alluvium of the Plain.

But other verses (in Books VIII, XXII, XIV, XXI, the later part of V, and XXIV) are adduced to show that the Scamander is located on the east side of the Plain, perhaps in the bed of the Kalifatli Asmak. A flood is assumed to be indicated in poetic language and the consequent joining of the Simois with the Scamander. Here we have "the latest phase of the potamic situation in the Plain . . . during the formative period of the epic material" (58).

The discussion of the location of the fords is, it seems, rather subjective and one may at least wonder how much geographical knowledge of the Plain the



composers of these verses had. A map with even the conjectural locations of the fords would be welcome, for Spratt's map does not make quite clear the author's localization of the fords and the position of the two rivers.

The author concludes that there has been "no material alteration in the extent of the Plain at least since the later phases of composition of the Iliad's story." In an Appendix, *The Plain in the Time of Strabo* (66-69), he states that "the river-system of the Plain had changed but slightly in the eight hundred years that intervene between Homer and Strabo."

As this book is lithoprinted, we may expect Dr. Fraser to have printed another edition, expanded and provided with a clear, modern map showing the probable—or better, the possible—position of the main rivers. For, though the exegesis of the apposite passages is of value to the reader of the Iliad, I wonder if it is yet possible—devoid as we now are of any archaeological evidence—to locate the Skamandros of the time of Troy VIIa or to assign any certain location to any certain period of the composition of the Epos.

This compact and valuable book deserves a place in the library of everyone interested in Homer and in Troy.

J. PENROSE HARLAND

UNIVERSITY OF NORTH CAROLINA

**The Pythagorean Background of the Theory of Recollection.** By ALISTER CAMERON. Pages viii, 101. Banta, Menasha 1938

The problem which Dr. Cameron faced was where Plato derived his doctrine of recollection. The answer which he gives to the problem is that its origin is in Pythagoreanism. To prove his point he develops the early Pythagorean teachings on transmigration and shows their similarity with the teachings of Plato. The persuasiveness of the argument lies in the care with which the comparison is made and the probability that similarity of thought implies historical affiliation.

There can be little criticism of the author's comparison. It would appear true that Pythagoras, or the early members of his order, believed in transmigration and that some people could recall the experience of previous lives. It is also clear that there are places in which Plato teaches the same doctrines. The former is obvious in the Myth of Er and the latter, above all, in the Meno. One must make allowance for Plato's dramatic sense, but tradition at any rate assigns such doctrines to Plato. At times, however, Dr. Cameron seems to your reviewer to strain a point. For instance he quotes the following from Philebus, 55 E: "If somehow one should take away arithmetic and measurement and weighing from all the arts the result of each would be, if one may say so, pretty foul." . . . we should be left then with guess work and drilling the perceptions

by experience and some sort of practice." There is clearly here a contrast between rational and empirical knowledge and it is likely that Plato is peculiarly identifying rational with mathematical knowledge. But to distinguish rational from empirical knowledge is not in itself to assert that it has come to mankind "perhaps in the Pythagorean way, with the soul at birth" (70). The "perhaps" may save the day; but, if it does, the argument is pretty weak and, if it is not to be taken seriously, the argument is a non sequitur.

Dr. Cameron would no doubt agree with this and similar comments. In questions of doctrinal affiliation there is plausibility rather than final proof. It is, of course, impossible to prove to a resolute sceptic that Author A derived his ideas from Author B. One can always retort that the ideas in question were "in the air." Your reviewer is inclined to take that attitude and to spend his time on more demonstrable problems. But after all Dr. Cameron's dissertation is in a great tradition of German-American scholarship and—except for an unfortunate "Chronos" (87, n.8)—deserves commendation for the success with which it adheres to it.

GEORGE BOAS

THE JOHNS HOPKINS UNIVERSITY

**Götter und Kulte im ptolemäischen Alexandria.** By ELIZABETH VISSER. Pages 131. Noord-Hollandsche Uitgevers-mij, Amsterdam (Allard Pierson Stichting, Archaeologisch-historische Bijdragen No. 5) 1938

The purpose of this dissertation, as stated by Dr. Visser in her introduction, is to clarify the picture of the religious life of Ptolemaic Alexandria by the collection and examination of the written sources which concern this period, while excluding the more abundant material from elsewhere in Egypt and from a later time. The picture so obtained must needs be far from complete, but the method has the great advantage of laying a solid foundation of facts, as opposed to inferences and hypotheses.

The first chapter reviews, one by one, the various cults which are attested for the city. We learn (9-12) that there is no evidence for a specific festival of Alexander there, though he and Dionysus shared the chief honors of the great Pentetetic festival. It is suggested (16) that one reason for the fact that the queens were commonly identified with Isis and other goddesses, while the kings were deified outright, was the feeling, at least at first, that such an intermediate step was necessary for the queens, whereas the deeds of the kings gave sufficient proof of their divine nature. Dr. Visser denies (20-24) that Sarapis was exploited by the early Ptolemies to bind together Greeks and Egyptians, and points out that the court poets make but little of this god; the rulers merely added Hellenic traits to a god who was already being worshipped by the Greeks

and other non-Egyptian subjects, while for the Egyptians Sarapis remained an Egyptian god. No festival of Sarapis is known in Alexandria.

Religious views shown in the works of the three chief court poets, Callimachus, Theocritus and Apollonius, are next considered. Signs of native Egyptian influences, religious or other, are almost completely lacking. And while it is evident that to the Greeks for whom the poems were written the Olympic gods were still a power, the seeds of decay are already clearly present.

A third chapter gives the written sources for the cults compiled from authors, inscriptions and papyri; for many, as the author candidly states in her preface, this will be the most valuable section of the book. There follows a prosopographia of all known Alexandrian citizens, a welcome addition to such lists.

It is unfortunate that our confidence in the book as a work of reference should necessarily be marred by the exceptional number of misprints.<sup>1</sup> The failure to supply a list of the abbreviations used is also annoying. Happily these slips affect rather the mechanics than the substance of the book, and so do not vitally lessen its value as a whole.

FRANCIS R. WALTON

HAVERFORD COLLEGE

**Greek and Roman Naval Warfare. A Study of Strategy, Tactics, and Ship Design from Salamis (480 B.C.) to Actium (31 B.C.).**

By WILLIAM LEDYARD RODGERS. Pages xv, 555, illustrated, maps. United States Naval Institute, Annapolis 1937 \$6.

A retired admiral of the United States Navy joins the ranks of the nautical experts who have wrestled with the problem of ancient battleships and naval tactics.

Carefully analyzing each major encounter, Admiral Rodgers presents a complete picture of the development of naval warfare from Salamis to Actium. During the Persian Wars, the object of the Greek admirals was to close with the enemy and, as far as possible, turn a sea fight into a land fight, to nullify the power of the Persian archery which was most effective at long range. In the ensuing period Athens developed a naval offensive based upon adroit manoeuvring and the extensive use of the ram. The success of these new tactics was in large measure due to thoroughly trained rowing crews and highly skilled pilots. But weaknesses in the Athenian method were discovered during the latter

<sup>1</sup> Note the following: the cross-references on p. 18, n. 8, p. 34, n. 13, p. 70 (Alexander 6), and p. 73 (Apollo 8) are wrong; near the bottom of p. 35 a line has fallen out and another is repeated in its place; on p. 38 the lemma 'Αφροδίτη has been omitted; misspellings or misplaced or omitted accents occur on pp. 10, 28, 36, 54, 59, 69 (Aion 1), 71 (Anubis 5), 81 (Demeter 7).

part of the Peloponnesian War. In narrow waters, such as the harbor at Syracuse, manoeuvring ability went for nought, and against ships with specially reinforced bows, the ram was ineffective. The Hellenistic Age saw the rise of superdreadnoughts large enough to carry artillery. With such ships, slow moving as they were, the use of manoeuvring and of the ram was substantially reduced and the major objective was to bring the new, heavy weapons into play. From the Punic Wars onward, the Romans used the early naval tactics of the Greeks. They, too, sought to turn every sea fight into a land fight where the superiority of the Roman legionary would be sure to carry the day. To that end they built large ships to accommodate as many marines as possible; they perfected grappling devices such as the *corvus* and *harpax* which enabled them to hold enemy ships fast until the legionaries could pour over their decks and fight it out hand to hand.

This account shows considerable research and is, save for the Hellenistic Period, convincing; the presence of artillery as early as this in naval encounters is not certain (cf. Tarn, *Hellenistic Military and Naval Developments* [Cambridge, 1930] 120-122). The single battles are vividly described; outstanding is the spirited account of Ecnomus (278-291). The political, economic, and military background of each campaign is set forth at great length.

In four appendices Admiral Rodgers discusses the construction and equipment of ancient warships and presents his own reconstructions of each type which, he asserts (30), are based on analogy with the rowing ships of the Middle Ages. For the trireme he reverts to the old theory of three superimposed banks of oars with one change (42-44). He claims that all three banks were used solely on dress parade. During action the topmost bank only was used, in rough weather the middle bank, and in smooth weather the lowest bank. The larger ships he reconstructs in various ways; the *δκτήρης* and *δεκήρης* with two banks of oars, and Ptolemy's *τεσσαρακοντήρης* with three (256-261). None of these reconstructions can be substantiated by any ancient evidence.<sup>1</sup> Nor, contrary to the author's assertion, can they be supported by analogy with mediaeval galleys which never had more than one bank of oars. Yet, analogy with the rowing ships of the Middle Ages is the foundation of the currently accepted view of the trireme. It is now generally agreed, on the basis of all the available ancient evidence, that the trireme was closely similar to the Venetian *zenzile* galleys (cf. Cook, *CR* 19 [1905] 371-376, whose conclusions were confirmed by Wigham Richardson, a nautical expert; Tarn, *JHS* 25 [1905] 135-156, 204-224. The theory was first suggested in 1881 by Admiral Fincati

<sup>1</sup> That of the trireme, in fact, directly contradicts the only preserved passage concerning any change in the use of oars in action. Leo (*Tactica* 19.7-9) expressly states that on Byzantine two-banked warships the *lower* bank was worked during battle.

in Le Triremi). And, as regards the larger ships, Tarn (Hell. Mil. Devel. 132-138) has argued conclusively that these were very much like the great mediaeval *alla scaloccio* galleys.

A number of the author's statements need correction. It is an exaggeration to say that there are 'innumerable sculptures and records of the ancient system of rowing' (37). There is only one sculpture of any value, the famous Lenormant relief, and its interpretation has long been a matter of controversy; Tarn was able to collect and analyze thoroughly all the literary evidence in less than 40 pages (JHS *loc cit.*). Admiral Rodgers lists the 'dolphin' among the weapons of a warship (10). Actually it was used solely on merchant ships since the 'dolphin' had to be dropped from a lofty yard-arm and warships unstepped their mast before entering battle. The author includes (51-52) three masts as part of the equipment of a Greek man-of-war. A third mast did not come in until ca. 50 A.D. and then only on merchant ships (cf. Torr, Ancient Ships [Cambridge, 1894] 89 and n. 194; Köster, Das antike Seewesen [Berlin, 1923] 175). Furthermore we know from the Athenian dockyard inventories that for some time the Greek warship used only one mast. Admiral Rodgers claims (51) that in 'later B.C. times' topsails were used on battle-ships. Topsails are not mentioned until ca. 50 A.D. (Seneca, Epistolae 77) and there is no evidence that they were ever used on men-of-war (cf. Köster, *op. cit.* 174-175). The gangway along the side of the vessel reproduced on the Palestrina relief is no 'peculiarity' as the author would have us believe (514). Gangways (*παροδοί*) along both sides of the vessel were a standard feature of Greek and Roman warships (cf. Torr, *op. cit.* 49-50. One way, in fact, of stating the beam of a vessel was to give the distance from parodos to parodos (cf. Athenaeus 5.37).

LIONEL COHEN

NEW YORK UNIVERSITY

**Die griechische Stadt.** By FRITZ KRISCHEN. Pages xxiv, 40 half-tone engravings. Gebr. Mann, Berlin 1938 (Portfolio)

The reconstructions in this portfolio, 35 of Greek sites, four of Pompeii, and one of Babylon, were done by students and assistants in the Technische Hochschule of Aachen and Danzig, under the supervision of the author. Exceptions are Plates 1, 3, 4 and 6 from the hand of Krischen himself. The reconstructions are based on the premise that in the past such problems have been attacked more from the standpoint of an engineer than from that of a Greek architect, the essential mistakes in the views of architectural theoreticians and practical architects of the last century being based upon the false conceptions in Bötticher's *Tektonik der Hellenen*. The purpose of the present work is not to find a new scientific presentation but to pre-

sent the Greek city in its details as a living background to classical scholarship.

It is unfortunate that the results are not uniformly successful. For example, in the treatment of the Old Artemision at Ephesus (Plates 33 and 34) architectural details peculiar to this temple are neglected. There is no indication of the pendant leaves carved on some of the torus mouldings or of the rosettes that covered the volutes of the ornate facade capitals. In Plate 33 the zoophorus and outlets for rain water are shown but it is not clear that they are on the sima, the forward inclination of which is not indicated at all. The sculpture on the square pedestals of the columns in the New Artemision, Plates 35 and 36, is conspicuously lacking. The exact location of the statue of Artemis is not clear, nor does there seem to be any evidence for covering it with a canopy supported by Corinthian columns. Plate 40 does not reveal important details of the Temple of Apollo Epicurius at Bassae. By more judicious use of light and dark the existence of the east doorway in the chamber behind the cella could have been suggested. The Ionic capitals are inadequately treated, the fillets connecting the volutes appearing to carry across horizontally instead of being a continuation of the curve of the volutes. Since the latter were concave in plan the fillet would have appeared to dip in the center were it not for this special feature. Also omitted is the concave design of the abacus. It would have been well to supplement this plate with another showing the unusual length of the temple and the fact that although Ionic within it was externally Doric.

The restoration of the Mausoleum at Halicarnassus, Plate 37, is particularly open to question. It is based on the proportions of the Temple of Athena at Priene on the assumption that since Pytheus designed both structures the same principles would operate in both. The purpose, traditional background, and studies, both ancient and modern, of the Mausoleum have not received adequate consideration. The drawing attempts to relate the masses of the quadriga, pyramid, pteron, and podium proportionally in a ratio approaching the golden section. This is dangerous, since the results of the experiments in this principle of aesthetics begun by Fechner and carried on by other investigators whose writings, although promising, are in strong disagreement, have not been carried far enough to serve as a basis for trustworthy generalizations. Krischen's restoration does not present an harmonious unity; the colonnade and superstructure seem merely to have been piled upon a podium that is far too high and of which they are not an integral part. Unfortunately no figures are given by which we can check, but the result, while at wide variance with the careful restorations of Dinsmoor, Adler, and others, shows how far from solution this problem is.

The lack of references and the poverty of biblio-



graphy might well be offered as a general criticism of the publication. The German text, expressing in philosophical language ideas that are often esoteric, is unnecessarily involved in style.

WILLIAM PANETTA

UNIVERSITY OF PITTSBURGH

**Vergil, Aratus and Others. The Weather-Sign as a Literary Subject.** By WILLIAM ERNEST GILLESPIE. Pages 72. Princeton 1938 (Dissertation)

Weather-lore has been a lure to man since the early stages of civilization, and has furnished a subject for poetic treatment from the time of Aratus of Soli. The author contends that the use of the weather-sign as a literary subject proves the relationship between Vergil, Aratus and others.

For the quantity of quotations, and the quality of his deductions, Mr. Gillespie deserves the highest praise; it is no fault of his that dissertations continue to contain so little of practical value.

HELEN S. MACDONALD

ABINGTON FRIENDS SCHOOL  
JENKINTOWN, PENNSYLVANIA

**Augustus.** By KARL HÖNN. Second edition, revised. Pages 304, 60 plates. Seidel, Vienna 1938

The recent small deluge of biographies and studies of Augustus appears to have been inspired by the bi-millennium of his birth. It would be too much to expect important new discoveries in each of the popular biographies. Hönn, like Allen, Buchan, and Homo, has sought only to put into reliable form the well-known story of Augustus. This, within limits, he has done competently. He concentrates on seeking to fix Augustus' rôle and to give some account of the Augustan age. He betrays only a secondary interest in describing Augustus' personality. There is no psychological insight, no real attempt to evaluate the character of the *princeps*. It was perhaps the better part of wisdom not to write a so-called psychological study, but a fuller treatment of the biographical element would have added to the interest of the work. Hönn, for example, scarcely mentions Augustus' early years.

The book, then, is not so much a biography as a history of the age, although the two, of course, are not mutually exclusive. The arrangement of materials is canonical. There are chapters on the late republic, the establishment of the principate, dynastic plans, the army, the *pax Augusta*, economic and social policy, the Roman tradition, art, and literature. The sixty reproductions which adorn the text are uniformly excellent and instructive.

Within the restricted field of his study the author sets himself to register the facts rather than to discuss them. He is sparing of comment and seldom propounds

new theories or interpretations. His treatment of the bases and extent of the powers and functions of Augustus and the senate is inadequate. There is a mere reference to the important problems of the diarchy, and although the author includes in his bibliography Hammond, *The Augustan Principate*, he does not seem to have used this penetrating work. Again, he devotes too little space to the assemblies, moribund though they may have been.

The thoroughness of Hönn's labors is best exemplified by the copious notes to the text, in which many of the problems involved in the interpretation of the sources are carefully discussed. It is perhaps a minor fault that the system of references does not lend itself to the convenience of the reader.

A few misprints, or errors, mostly trifling, have been detected: p. 118, each praetorian cohort had 1000 men, not 100; p. 240, for M. A. Allen read B. M. Allen; the titles of the *Cambridge Ancient History* and Hammond's *Augustan Principate* are misspelled; to the bibliography should be added A. D. Winspear and L. K. Geweke, *Augustus and the Reconstruction of Roman Government and Society*, University of Wisconsin Studies in the Social Sciences and History, 24 (1935); p. 243, for J. H. M. Carthy read J. H. McCarthy; p. 269, for P. Lambracht read P. Lambrechts, and the reference to his article should be p. 190 instead of p. 1909.

*Difficile est proprie communia dicere.*

Perhaps Horace's epigram must be quoted in extenuation of a book which is well documented, sober, dispassionate—and pedestrian.

SOLOMON KATZ

UNIVERSITY OF WASHINGTON

**The Apocrypha. An American Translation.**

By EDGAR J. GOODSPEED. Pages ix, 493. University of Chicago Press, Chicago \$3.

The publication of this new version of the Old Testament Apocrypha is a noteworthy event in the history of Biblical translation. To be sure, the fourteen books commonly designated by this name have frequently appeared in English translations; Professor Goodspeed cites the versions of John Wyclif (1382), Miles Coverdale (1535), and Gregory Martin (1582), the King James Version (1611), the English Revised Version (1895), and the translations of individual books made by contributors to R. H. Charles, *Apocrypha and Pseudepigrapha* (1913). Yet the significance of Professor Goodspeed's work is revealed by the fact that no new translation (into English) of the Apocrypha as a whole has been made since 1582. Translations which appeared subsequent to this date have been either wholly or in part revisions of Coverdale's version.

Of even greater significance is the fact that the new version is the first to present all the Apocrypha (with



the exception of II Esdras, of which no Greek text is known) translated directly from Greek into English. The earliest English translations were based on the Latin Vulgate. Though these were frequently revised through comparison with the Greek, and though certain books of the Apocrypha have been occasionally retranslated from the older tongue, Professor Goodspeed is the first to achieve complete emancipation from the Vulgate.

The new translation will be welcomed by specialists interested in the "intertestamental" period. For them a translation of the Apocrypha based on sound critical principles is indispensable. The new version, by reason of its attractive form and modern phrasing, will also receive a cordial reception from those to whom the Apocrypha have a literary appeal. For the benefit of such readers the author has prefixed to each book a brief introductory essay in which attention is given to matters of history, date of composition, and literary form.

EDMUND H. KASE, JR.

GROVE CITY COLLEGE

**Virgil and the Roman Epic.** By R. M. HENRY. Pages 24. Manchester University Press, Manchester 1938 (A lecture delivered under the Ludwig Mond Foundation at the University of Manchester on March 23, 1938)

Readers of Virgil, new and old, casual and scholarly, will find this lecture penetrating and stimulating. It is a welcome restatement of the universal qualities of the Aeneid. Its single flaw is that the name Ascanius is once misprinted for Anchises.

Professor Henry asks why Virgil chose this subject-matter despite the traditions of Roman epic and his announced intention of celebrating the triumphs of Augustus. Epic tradition since Ennius had followed him in eulogizing his patron's campaign; and after Virgil Roman poets returned to the practice.

In answer, Professor Henry restates the patriotic purposes of Augustus and the principles of dramatic structure essential to Homeric epic. "The poet's own artistic conscience and the requirements of Roman patriotism and public virtue" (13) constrained Virgil to reject the epic eulogy of Augustus, and therefore of all lesser heroes. Aeneas alone was sufficiently remote and lofty; his legend could be so told as to accomplish Virgil's patriotic and moral purposes "more effectually and nobly" (15) than an epic eulogy.

With Aeneas as subject, Virgil could interpret Roman history not as completed events, but as the gradual accomplishment of a divinely appointed mission "of moral and religious advancement," with all the world's past history but an episode in "the gradual working out of an endless destiny" (17).

To this emphasis on Virgil's interpretation of Roman history are added discussions of other familiar Virgilian qualities, notably the imaginative sympathy by which Virgil interprets every character. Henry's interpretation of the Dido episode is especially valuable to teachers. "This serene penetration, this acquiescent sympathy and impartial understanding, are Virgil's great gift to Roman poetry and to the poetry of the world. It is not the Roman patriot, passionate and magnificent though his patriotism was, that is the essential and immortal thing in Virgil. It is . . . this divine gift of sympathy which makes him live in the hearts of mankind" (23).

ORTHA L. WILNER

MILWAUKEE STATE TEACHERS COLLEGE

**Pauly-Wissowa-Kroll. Real-Encyclopädie der classischen Altertumswissenschaft.** Halbbände 34 and 37 edited by WILHELM KROLL; 2 Reihe, Halbband 12 edited by WILHELM KROLL and KARL MITTELHAUS. Metzler, Stuttgart 1937

The impossibility of reviewing adequately any given volume of the Real-Encyclopädie has resulted in a general dearth of notices for this stupendous work. It seems unfair, however, that an undertaking as fundamental as this should not receive current recognition, even if as a tribute to the quality of the work rather than as a formal critique.

Up to 1937 there were in print twenty-seven volumes: sixteen and a half of the first series, Aal to Numantia; four of the second series, Ra to Stluppi; and no fewer than six Supplementbände to bring the material up to date. The three half-volumes which appeared in 1937 fit into various places of this scheme: in the first series XVII.2 covers Numen to Olympia and XIX.1 Pech to Petronius; in the second VI.A.2 includes Timon to Tribus. There remain thus still to be completed volume XVIII (Olympia to Pech), several volumes covering Petronius to Ra and another series running from Tribus to the end of the work. Professor Kroll informs me that four volumes are now being prepared for the press: XVIII.1, beginning with Olympia; XIX.2, beginning with Petros; VII.A.1, beginning with Tri; and the supplementary volumes. The rate of progress depends, he says, in great part on the contributors, but Professor Kroll hopes to publish three of these volumes within the year. He visualizes the need of nine supplementary volumes in all and estimates that the whole work will be finished within ten years. All scholars, to whom the RE has become essential, will welcome the news that the end of the long road is now in sight.

The three latest half-volumes contain the usual number of important articles and the great wealth stored away in shorter notices which cannot even be mentioned here. In VI.A.2 I call attention to the following:

Toreutik, Tragoedia, Tralleis, Treveri, Tribunus, Tribus. In XIX.1 the following seem most significant: Peiraieus, Peirithoos, Peisistratos, Peitho, Peleus, Penates, Penelope, Perduellio, Perfectissimus, Perikles, Persephone, Perseus; in XVII.2, these: Numen, Numerarius, Numidia, Nummularius, Nymphai, Octavius, Odysseus, Oikymene, Okeanos. There are, as usual, unexpected finds which because of their classification under German instead of under Latin or Greek titles might otherwise be unnoticed. Two of these are especially important: Tintenfische in VI.A.2 and Olbaum in XVII.2.

Many new names appear as authors of articles, as the passage of time discovers another generation of classical scholars and a new co-editor, Karl Mittelhaus. Contributions from American scholars are once more included, although these are for the most part confined to the briefer sections. The names of W. A. Oldfather, Eva Fiesel, R. P. Casey and J. E. Fontenrose appear frequently, and the last contributes a substantial article on Peirithoos. XVII.2, however, brings not merely a larger number of American contributors but also far more weighty contributions. Professor Oldfather is again represented, as are G. Mylonas and L. W. Daly, and four American articles are outstanding: H. T. Rowell's Numerus, M. Radin's Obligatio, A. S. Pease's Olbaum and Olium, and A. E. R. Boak's Officium.

We welcome these new volumes with some pardonable pride in the increasing part which western scholars are playing in their production and congratulate the editors upon the great work which they are completing at an unfailingly high level of excellence.

CASPER J. KRAEMER, JR.

NEW YORK UNIVERSITY

**Aeneas' Arrival in Latium.** By HENRIETTA BOAS. Pages 260. Allard Pierson, Amsterdam 1938. Archaeologisch-historische Bijdragen, VI.

Dr. Henrietta Boas has chosen a charming and important theme for her book on Aeneas' arrival in Latium. She wishes to give a commentary with observations on legends, history, religion, topography, etc. to Vergil's Aeneid VII, 1-135. Dr. Boas does indeed provide us with such material, thereby illustrating in a constructive way how necessary and interesting this kind of coordination of philological and archaeological research can be.

At the same time Dr. Boas' work emphasizes how much is required for such a commentary. As far as topography goes, she has had excellent guides in Catherine Saunders' *Virgil's Primitive Italy* (New York, 1930) and Rehm's important study, *Das geographische Bild des alten Italien in Vergils Aeneis* (Leipzig, 1932), not to speak of Ashby, Tomassetti and others. Yet Dr. Boas' commentary seems to me to lack clear principles. She does not give us any clear and,

so to speak, basic answer to the question of how far Vergil attempted to give something of a real description of S. Latium. Did he—as for instance Cicero did—go down to the Ardeatinum to see sites and old temples? Dr. Boas' conclusions on details are generally sound—for instance about the location of the Aebanea (203) and Laurentes (124)—but in several connections (for instance about Laurentum) her information about the latest work is quite insufficient. The same is obvious about the archaeological material. As a matter of fact, summaries like the author's statement about the Mycenaean vases in Italy (5) are very misleading and show that she has no real contact with research on this field. A clear statement of facts would there have been infinitely more useful than her rather vague considerations (6ff.). What I miss is on the one hand thorough knowledge of archaeological and topographical facts and on the other hand (and still more) a clearly viewed division between them and the saga's independent development after its own lines.

To my mind Dr. Boas further piles up material and considerations which have rather vague and distant relations to the text and therefore do not contribute much to its elucidation. I mean for instance her remarks about Gaeta and the tomb of Munatius Plancus (31), her uncertain considerations about ancient harbours (51), her rather unsafe statements (54ff.) for instance about Magna Mater and the remarks about her cult, and her discussions about Vesta, the atrium Vestae, the Vestals, Regia and so on. Over and over again there are statements which, necessary or not, could have been more precise, less loose and unsettled.

To put it briefly, Dr. Boas' idea in writing this book is excellent, but her discussions seem very often rather undigested because of her limited training in archaeology and unawareness that more precise knowledge is available. Clear general principles, stringent and penetrating criticism, and research are wanted for this kind of work. The author disarms us in a way by her preface, but she has really taken it a little easy. In spite of that and my perhaps somewhat severe *desiderata* it is a pleasure and a duty to repeat that the book contains much of value, many ideas, and useful information on many points.

AXEL BOËTHIUS

UNIVERSITY OF CHICAGO

#### ABSTRACTS OF ARTICLES

##### LINGUISTICS, GRAMMAR

BONFANTE, G. *Addenda*. Remarks on Roman proper names drawn from rustic life; etymologies of promulgare, ago and other words; accusatives ending in -im. REL 16 (1938) 47-52 (McCracken)

JURET, A. *Etudes de morphologie et d'étymologie latines*. I. Formes verbales; II. Noms composés; III. Dérivés. REL 16 (1938) 55-73 (McCracken)

MAROUZEAU, J. *La phrase à verbe intérieur en latin*. The initial position of the verb, already studied by the author REL 15 (1937) 275-307, is the only one of significance. Between the final position and the middle, there seems to be liberty of choice.

REL 16 (1938) 74-96 (McCracken)

MINARD, A. *Deux relatifs homériques*. Third and final article. Analysis of the uses of  $\delta\varsigma\ \tau\epsilon$  in Homer. I. Marking a contingent connection between the antecedent and its action; A. Action is arbitrary, B. Action is unjust, C. Relative is explanatory, D. Relative is identifying. —Digression. In post-Homeric Greek  $\delta\varsigma\ \tau\iota\varsigma$  shows a tendency to assume functions of  $\delta\varsigma\ \tau\epsilon$ . This tendency may have been an important factor in the degeneration of  $\delta\varsigma\ \tau\iota\varsigma$  into a simple relative. Further study of this is needed. —II. Marking a constant connection between the antecedent and its action; A. Habitual feeling, B. Habitual action, C. Custom, tradition, D. Custom developing into seemliness, E. Periodic or constant phenomenon, F.  $\delta\varsigma\ \tau\epsilon$  as functional, generic relative. —Comparison of  $\delta\varsigma\ \tau\iota\varsigma$  and  $\delta\varsigma\ \tau\epsilon$  in Homer. If proviso is implied, the relatives seem equivalent. With the exception of this case there are always differences in sense. Examples of the relatives in strongly contrasted significances are given. The finer distinctions of meaning are described.

RPh 12 (1938) 21-55 (MacLaren)

THESAURUS. *Beiträge aus der Thesaurus-Arbeit IV*. Notes by various authors on *examen* (G. Meyer), *helion* (H. Haffter), *hiemo* (A. F. Wells), *hispidio* (W. Schmid), *impetro* (J. B. Hofmann).

Ph 92 (1938) 455-464 (Hough)

EPIGRAPHY

DELLA CORTE, M. *Le iscrizioni graffite nel criptoportico del teatro di Sessa Aurunca*. Publication of 68 graffiti on the walls of the cryptoporticus of Sessa Aurunca. Twelve are in Greek, several are obscene, and most are barely legible. Illustrated. Appended is a new transcription of the inscription on a statue base of L. Mamilius Crispinus, published imperfectly by G. Tommasino in 1925; also at Sessa.

CR 1 (1938) 189-204 (J. J.)

HEUTEN, G. *Cantabrum*. Republishes, with one minor change, the text of a Latin inscription of the period of Gallienus from Aquincum, first published by A. Alföldi in Pannonia 1935 280-284; comments at some length on the Celtic word *cantabrum*, which here first in the official military language denotes a type of standard; and cites other appearances of the word.

Mélanges Boissacq I (1937) 479-484 (J. J.)

SCHOOLBOOKS

**Classiques Roma.** The Librairie Hachette is issuing in Paris a new series of small and inexpensive Latin classics to be called Classiques Roma. Of the eight titles listed six have now been published. I have seen four. They are of about ninety pages each, with an average of ten illustrations. The type is clear. The binding is a heavy orange paper. Individual volumes are edited by distinguished scholars with Guy Michaud as editor-in-chief. The introductions are brief, clear and scholarly. Explanatory notes include questions for class discussion.

Illustrative passages from Latin authors are freely used, and are given in French. There are pictures, maps, plans and good chronological tables. The price, by the way, is not printed in any of my copies, but as they cost only 35 cents each when ordered of an importer it cannot be high.

Les Catilinaires de Cicéron, by Guy Michaud, contains an introduction, a Roman calendar, the first and second orations complete, and selections from the third and fourth.

Les Lettres de Pline le Jeune, by A.-M. Guillemin, contains a chronological table of the chief events of Pliny's lifetime and 37 letters grouped according to their subject-matter; with the notes are included illustrative passages from other Latin writers.

Tibère de Tacite, by Jacques Nathan, has a table of the chief events of the period of Tacitus and a genealogical chart of the descendants of Augustus and Livia. The notes on the passages from the Annals contain passages translated from other historians with symbols that show whether their evidence is precisely the same as that given by Tacitus, contradictory, confirmatory, or a variant.

La Marmite de Plaute, by Jacques Nathan, now brings the Aulularia into this attractive series.

MARY JOHNSTON

MACMURRAY COLLEGE

TEXTBOOKS

COBBAN, J. M. *Pax et Imperium*: a middle school Latin reader. Pages 163, 4 plates, map. Methuen, London 1938

COLEBOURN, R. MENTOR. *An exercise book and companion to 'Civis Romanus'*. Pages 147. Methuen, London 1938

EWBANK, WILLIAM W. *Second Year Latin*. Drawings by T. H. Robinson, and other illustrations. Pages 134. Longmans, New York 1938

FRANKLIN, H. W. F. and J. A. G. BRUCE. *A new course in Latin Prose Composition*, parts 2 and 3. Pages 134. Longmans, New York 1938

MOORE, R. W. *Vergil. Aeneid, Book 3*. With introduction, notes and vocabulary. Pages 115, 12 plates. Bell, London 1938 (Alpha Classics)

PICKSTONE, J. E. *Livy, Works, Book 5*. With introduction, vocabulary and notes. Pages 208, 12 plates. Bell, London 1938 (Alpha Classics)

SCANE, A. M. *An Introduction to Liturgical Latin*. Second edition, revised. Pages 213. Caldwell, London 1938

SNAITH, R. E. *Xenophon. Anabasis, Book 2*. With introduction, vocabulary and notes. Pages 146. Bell, London 1938

STILES, HELEN E. *Pottery of the Ancients*. Pages 128, ill. Dutton, New York 1938 (For young people)

WESTON, ARTHUR H. *Selections from Latin Prose and Verse*. Pages 406, ill., maps. Allyn and Bacon, Boston 1938

WILKIE, J. G. and C. W. F. LYDALL. *Practical Latin Grammar*. Pages 245. Rivingtons, London 1938



## RECENT PUBLICATIONS

Compiled from books received, publishers' and booksellers' announcements, and publications noted by other reviews. Errors and omissions are inevitable, but CW tries to ensure accuracy and completeness. Those who have not written for CW and who wish to submit sample reviews are urged to choose books from this list.

## GREEK PHILOSOPHERS

**Aristotle.** ΠΕΡΙ ΠΟΙΗΤΙΚΗΣ. Translated into Modern Greek by S. MENADROS; introduction and notes by Z. SYKOUTRIS. Pages 285. Kollaros, Athens 1937

— The Structure of Aristotelian Logic, by JAMES WILKINSON MILLER. Pages 97. K. Paul, London 1938 (Psyche Monographs)

**Democritus.** Die Seele—der Sitz des Schicksals. Worte zeitloser Weisheit. By WOLFGANG SCHUMACHER. Pages 50. Neuland-Druck, Berlin 1938

**Diogenes.** Diogenes of Sinope, a Study of Greek Cynicism, by FARRAND SAYRE. Pages 139. Furst, Baltimore 1938

**Epictetus.** Epiktet: Fragmente, tr. into German by PAUL SMETS. Pages 103. Rheingold, Mainz 1938

**Pherecydes.** Pherekydes von Syros, by ERWIN HORSTMANN. Jäger, Berlin 1937

**Plato.** Il significato del Parmenide nella filosofia di Platone, by ENZO PACI. Pages 275. Principato, Messina & Milan 1938 (R. Università di Milano, Facoltà di lettere e filosofia. Serie 3: Filosofia ed estetica)

— Plato's Republic, ed. by T. M. KNOX. Pages 63. Thomas Murby, London 1938

— Les idées morales sociales et pratiques de Platon, by PIERRE LACHIEZE REY. Pages 220. Boivin, Paris 1938

— Platon's Epinomis, by HANS RAEDER. Pages 64. Munksgaard, Copenhagen 1938 (Det Kgl. Danske Videnskabskabernes Selskab. Historisk-filologiske Meddelelser, 26, 1)

**Plotinus.** La filosofia di Plotino, I, Il problema della materia e del mondo sensibile. By CLETO CARBONARA. Pages 139. Perrella, Rome 1938

**Plutarch.** Moralia, Vol. 4, ed. by CURT HUBERT. Pages xxiv, 405. Teubner, Leipzig 1938

## ROMAN LAW

BALOGH, ELEMÉR. Beiträge zur Zivilprozessordnung Justinians, I. Zur Entwicklung des amtlichen Kognitionsverfahrens bis zu Justinian. Pages 95. Fusi, Pavia 1935 (From Atti del congresso internazionale di diritto romano, Vol. 2)

LANFRANCHI, FABIO. Studi sull'ager vectigalis, I. La classicità dell'actio in rem vectigalis. Pages 123. Lega, Faenza 1938

LAURIA, MARIO. La dote romana. Pages 82. I.T.E.A., Naples 1938 (Memoria letta all'Accademia di scienze morali e politiche della Società Reale di Napoli)

MONIER, R. Manuel élémentaire de droit romain, I<sup>2</sup>. Domat-Montchrestien, Paris 1938

PETERLONGO, M. E. Possessio . . . quam Graeci katoiken dicunt. In R. Università degli studi, Perugia, Annali della Facoltà di giurisprudenza, 50 (Series VI, Vol. I). C.E.D.A.M., Padua 1938

SANFILIPPO, CESARE. Pauli decretorum libri tres. Pages iv, 143. Giuffrè, Milan 1938

## ART

BEAZLEY, J. D. Attic White Lekythoi. The William Henry Charlton Memorial Lecture. Pages vi, 26, 8 plates. Oxford University Press, New York 1938

DE WIT, JOHANNES. Spätromische Bildnismalerei. Stilkrit. Untersuchgn. zur Wandmalerei d. Katakomben

u. verwandter Monumente. Pages 63, 54 plates. Verl. f. Kunstwissenschaft, Berlin 1938

EHRENFRIED, WILHELM. Arae Flaviae. Das römische Rottweil. Bruchstück d. Arae Flaviae, d. Flavialtars, u. d. ältesten römischen Kaiser-Inschrift auf Stein. Pages 30, figs., 1 plate. Author, 1936

GRABAR, ANDRÉ. L'art byzantin. Art et Histoire, Paris 1938

HERMANN, ALFRED. Führer durch die Altertümer von Memphis und Sakkara. Pages 173, frontispiece, 25 figures, 3 plates. Reichverlagsamt, Berlin 1938

MARCONI, PIRRO. Il fregio dionisiaco della Villa dei Misteri. 40 plates. Istit. ital. d'Arti grafiche, Bergamo 1938

MOREY, CHARLES RUFUS. The Mosaics of Antioch. Pages 78, color frontispiece, drawings, and 24 pages of plates. Longmans, Green, New York 1938

SÜSSEROTT, HANS KARL. Griechische Plastik des 4 Jahrhunderts vor Christus. Untersuchgn. zur Zeitbestimmung. Pages 231, 38 plates. Klostermann, Frankfurt a. M. 1938

TERRASSE, CHARLES. Histoire de l'art (Préhistoire, antiquité, art byzantin, art musulman). Pages 256, illustrated. Bonnafous, Paris 1938

THIERSCH, HERMANN. Ergasteria, Werkstätten griechischer Tempelbildhauer. Pages 19. Vandenhoeck & Ruprecht, Göttingen 1938 (Nachrichten von d. Ges. d. Wissenschaften zu Göttingen, Philol.-hist. Kl. Fachgr. I, N. F. Band 3, Nr. 1)

## NUMISMATICS

LANGE, KURT. Herrscherköpfe des Altertums im Münzbild ihrer Zeit. Pages 161, ill. Atlantis-Verl., Berlin & Zürich 1938

MILES, GEORGE C. The Numismatic History of Rayy. Pages 240, 6 plates. American Numismatic Society, New York 1938 (Numismatic Studies No. 2)

'An exhaustive study of the coinage and political history of Rayy (the ancient Rhages, capital of Media) from the time of the Arab conquest down to the Mongol invasion.'

NEWELL, EDWARD T. The Coinage of the Eastern Seleucid Mints from Seleucus I to Antiochus III. Pages 307, 56 plates, 1 map. American Numismatic Society, New York 1938 (Numismatic Studies No. 1)

STRACK, PAUL. Untersuchungen zur römischen Reichsprägung des zweiten Jahrhunderts, III. Die Reichsprägung zur Zeit des Antoninus Pius. Pages x, 383, 21 plates. Kohlhammer, Stuttgart 1937

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EVELYN, F. A. Caesar's Household (a Tragedy). Pages 74. Heath Cranton, London 1938

GRAVES, ROBERT. Count Belisarius. Pages 572, maps. Random House, New York 1938

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GOLDBERG, ISAAC. The Wonder of Words: An Introduction to Language for Everyman. Appleton-Century, New York 1938

KROLL, WILHELM, ed. Real-Encyclopädie der klassischen Altertumswissenschaft, Volume 19 part 2, Petros bis Philon. Columns 1281-2560. Metzler, Stuttgart 1938

MÜRI, W. Der Arzt im Altertum Griechische und lateinische Quellenstücke mit Uebersetzung. Pages 215. Heimeran, Munich 1938

PINK, KARL. Römische und byzantinische Gewichte in Oesterreichischen Sammlungen. Pages 56. Rohrer, Leipzig 1938 (Veröffentlichungen des Oesterreichischen archäologischen Instituts, 12)

RADERMACHER, LUDWIG. Mythos und Sage bei den Griechen. Pages 346. Rohrer, Leipzig 1938